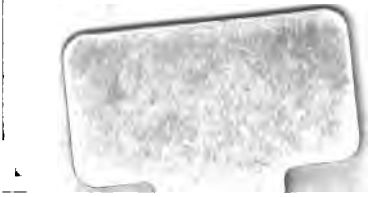
MAXIMS

from

KEBLE'S WRITINGS

Tranquillitate et Fiduciâ



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COMPILER OF "DAILY GLEANINGS OF THE SAINTLY LIFE"
"UNDER THE CROSS," ETC.

WITH AN INTRODUCTION BY THE

REV. M. F. SADLER, M.A.

RECTOR OF HONITON

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INTRODUCTION.

THE present volume is a collection of short extracts of a similar character to those which the compiler has lately selected and published from the writings of Dr. Pusey.

It has been given to few servants of God to make such a mark on the religious life of the Church in their day as Keble has been permitted to do by his *Christian Year*, and yet it is a question whether in a short time his *Sermons for the Christian Year* will not be held to be an equal boon. They are a storehouse of evangelical thoughts, brought home to the heart and conscience in a manner that few writers have been able to approach. Their fertility and aptness of illustration are remarkable, but their chief characteristic seems to me to be their extraordinary directness of appeal.

In this I think they are only equalled by the writings of William Law. The reader has only to open any one volume and he will scarcely fail to come upon some instance of this. To this we may add the plainness and simplicity of the style. They were preached to villagers, and the poorest of the flock could scarcely fail to take in almost every word.

I hope I am not presumptuous in saying that in the publication of these sermons we find the key to understand a great mystery in God's providential dealings with this gifted servant of His. How was it that the author of the *Christian Year* was confined all his life to ministrations in a country village. Dr. Pusey, in his short notice to *Sermons on the Baptismal Services*, writes, "Through human mismanagement it was arranged that the writer of the *Christian Year* should, for the chief part of his life, preach to a peasant flock of average mental capacity." But it now appears that it was ordered by the special providence of God that

one so highly gifted should have to submit to teach definite Church principles to the agricultural poor, and be so successful in this that the highest truths of the Prayer Book are brought within their reach, and commended to them in words very plain and simple and familiar, but well-chosen, dignified, and reverent. This teaching has, thank God, not passed away, but is now in the possession of the Church, and the compiler of these extracts will be amply repaid if some of the sons and daughters of the Church are led by them to read for themselves and to make known to others the *Sermons for the Christian Year.*

M. F. S.

HONITON,
July 14, 1883.

MAXIMS AND GLEANINGS

FROM

JOHN KEBLE'S WRITINGS.

JANUARY 1.

Circumcision.

As the Baptismal Cross is in the Christian life, such was circumcision among God's ancient people. It was His mark, made for life, in the very flesh, of those who belonged to Him, setting them apart, in a manner, for suffering and self-denial. It was a foretaste of the Cross; and, as such, our Saviour Himself received it. By permitting Himself, as on this day, to be brought and placed in the priest's arms, and His Sacred Flesh to be pierced, and Blood shed, by the pain which His tender infant Body now suffered, He did, as it were, offer unto His Father the first-fruits of that full harvest of suffering, which was finally to be gathered in upon the Cross. He

sanctified our lesser sorrows, mortifications, and vexations, as He was afterwards to sanctify in His Agony and Passion our more grievous and heart-searching trials: our great disappointments, our shame, want, sickness, and death.

JANUARY 2.

WHEN we look at His course in this His lower world, beginning with endurance of the sharp circumcising knife, and ending with *My God, My God, why hast Thou forsaken Me?* it does seem strange that we should, any of us, expect to pass through life in ease and quietness, or think it hard if we have not our own way in all things.

JANUARY 3.

THERE is no end, in short, of the many little crosses, which, if quietly borne in a Christian way, will, by God's grace, do the work of affliction, and help to tame our proud wills by little and little.

JANUARY 4.

OUR self-denial we must practise in little matters.

JANUARY 5.

WE must be continually sacrificing our own wills, as opportunity serves, to the will of others; bearing, without notice, sights and sounds that annoy us; setting about this or that task, when we had far rather be doing something very different; persevering in it, often, when we are thoroughly tired of it; keeping company for duty's sake, when it would be a great joy to us to be by ourselves; besides all the trifling untoward accidents of life: bodily pain and weakness long continued, and perplexing us often when it does not amount to illness: losing what we value, missing what we desire: disappointment in other persons, wilfulness, unkindness, ingratitude, folly, in cases where we least expect it.

JANUARY 6.

Epiphany.

ONE great lesson for us all to learn of it (Epiphany) is this: that as Christ hath shone upon us, so He expects us to shine out before men. For the very meaning of this word Epiphany is, "shining upon;" a bright light manifesting itself to those, from whom, before, it was hidden. Now we know that when any-

thing bright, and especially when the sun shines upon another thing, there is always more or less of what we call "reflection." The body which is shone upon does, as it were, give back the light: it shows the brighter itself for the light falling on it. So it is in regard of this spiritual light; Jesus Christ, the Sun of Righteousness, the True Light of our souls. When He shines upon any soul, He expects that soul to drink in His rays, and grow bright by them, and by degrees to be conformed to His own likeness.

JANUARY 7.

OUR light is to shine before men; they are to see our good works: that is the first thing; but how? So as to have their minds turned, not towards us, to praise and admire us, but towards God, to honour and adore Him.

JANUARY 8.

"ARISE, shine." We are not only to awake from our long sleep of sin and carelessness, but we are to receive and give back the bright glory of the Sun which wakens us up. Not only is the Glory of the Lord risen upon us, but it is also to be "seen upon" us.

JANUARY 9.

GOD gave you your Bible that you should read and obey it; your Church, that you should worship in it devoutly and regularly; Holy Communion, that you should be a constant worthy receiver. You have no doubt of all this; but you are afraid to practise it, or even to have it known that you care for it.

JANUARY 10.

IF you will insist on having your good things here, you must make up your minds to meet with evil things there. But if you can content yourself to let God choose for you in this world, and try with all your might to choose Him for your portion in the other, then it will go well with you in both worlds. For this is His own sure word: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

JANUARY 11.

WE are all naturally disposed to throw the blame of whatever goes amiss upon anything rather than ourselves; to think too little of our

privileges, and too well of our doings. Let us endeavour to be on our guard, especially against this snare.

JANUARY 12.

WE cannot unbaptize ourselves; we cannot undo the work of God's providence in making us children of the kingdom.

JANUARY 13.

ONE thing we know, that the grace of God, which is made sure to us as Christians, is able to do all things, if we would make all the use we might of it.

JANUARY 14.

NIGHT and day, let us keep our souls awake and our hearts lifted up to God.

JANUARY 15.

WE all remember that, as children, we were, we ourselves know not how, afraid, and unwilling to be left in the dark. Let this be a token to us of the fear and care with which Christ would have us draw back from Satan,

the prince and power of darkness. Let us draw back accordingly: let us not venture within the edge of his dominion.

JANUARY 16.

LET us renounce Satan, as we have promised and vowed, not almost, but altogether.

JANUARY 17.

LET us not venture on small sins; for that is allowing Satan to tempt us on to the edge of that steep place.

JANUARY 18.

LET us, above all things, keep our hearts clean; for that is the surest way to drive the unclean spirit from us in despair. As there were stories of old, that a lion would not hurt a chaste maiden, so this roaring lion can take no hold of a devout virgin heart.

JANUARY 19.

THERE is One who knows all our wants and weaknesses, far better than we do ourselves.

JANUARY 20.

IN proportion as we serve God and humbly obey Him, we have a promise of protection against the snares of the Evil one: yet, as long as we are in this world, we dare not expect to be *quite* safe. We are not safe in reading the Scriptures, we are not safe in Prayer, we are not safe in Almsdeeds, we are not safe in Fasting, we are not safe in Sacraments. In each and in all of these, there is room for the proud will of man to set itself up against the pure and acceptable and perfect Will of God.

JANUARY 21.

COME dutifully, when God calls you; lift up your heart; try night and day to think how near our Lord is to you.

JANUARY 22.

AS you go on, and have begun to love Him a little, you will watch, for His sake, and be careful to *practise* yourself more and more continually in all acts of dutiful love. For love to God is like love to any one here; it must be kept up by *acts* of love, or it will soon fade away.

JANUARY 23.

THE Presence of God is Light, His absence is darkness.

JANUARY 24.

SEE Christians, the greatness of our blessing, in that we are called Christians. The very Name of our God is communicated to us; it is made in a manner our own name. Everywhere and at all times, as we go about in our daily employments, as often as any one calls us by our Christian name, it is as the voice of God putting us in mind, Whose we are and Whom we serve.

JANUARY 25.

Conversion of S. Paul.

THE Conversion of S. Paul is a feast of Epiphany to us: it is a feast of thanksgiving for the general spreading of the Gospel, and it is also a feast, wherein we are each of us to thank our Lord for manifesting Himself to us particularly. I want you to think of conversion, as of our Lord's bringing home His Epiphany to the heart and soul of each one of us, even as S. Paul describes his own conversion in a letter,

which he wrote many years after: "It pleased God," he says, "to reveal His Son in me, that I might preach Him among the heathen."

JANUARY 26.

EVEN this great saint (S. Paul) had his exercises of voluntary self-denial, his regular fastings and mortifications to go through, in order to keep the grace given him. "I keep under my body," says he; I punish it, I deal roughly with it, I bring it into subjection, I train it as I would a stubborn slave; "lest by any means, after I have preached to others, I myself should be a castaway." "If S. Paul speak thus, how much more we!" So exclaims an ancient writer; and so, I suppose, we must all feel. God give us grace to act accordingly.

JANUARY 27.

LET us lose not a moment, but humbly and sincerely enquire, "Lord, what wilt Thou have me to do?" And having got the answer, let us set about doing it at once, though it may seem hard at first.

JANUARY 28.

WHEN we do wrong knowingly, we sin against

the grace of the Holy Ghost actually given to us in Holy Baptism.

JANUARY 29.

THE Evil one, if he can, will embitter the souls of God's servants with scornful thoughts towards others.

JANUARY 30.

NOT only in the great concerns of the world and of the kingdom of God, but also in what relates to each of us particularly, we are to be quite sure that the Almighty has His own purpose concerning us, and that He is working around us and within us, even with the most ordinary things.

JANUARY 31.

WE think it a very small matter whether we perform such and such a task in its time; whether we resist, or give way for once, to such and such a common temptation; and all the while, who knows but in God's knowledge and purpose this small matter may be the beginning of great things, to us or to some other, through all eternity?

FEBRUARY 1.

THE nearer Christ has called us to Himself, the more dangerous surely are the first beginnings and whispers of sin; and the nearer we have ventured to approach, the greater advantage have we given to Satan, except we tried in earnest to purify our hearts and desires.

FEBRUARY 2.

Purification of Blessed Virgin Mary.

THE very act of most joyful thanksgiving was tempered, in the holy Virgin's case, with a strong effort of submission and self-denial. While she felt herself most favoured of the children of Adam, she was made to feel also that more would be required of her in the way of self-denial than could be required of any other. So it is always, and with all. The greater God's mercies, spiritual or temporal, the more entirely must we sacrifice ourselves, deny ourselves the present enjoyment of them, if we seek to make the most of them as they really are.

FEBRUARY 3.

As baptized Christians, even now we are in close communion with Him. If we will not, according to our poor weak measure, work along with His refining fire, while He still gives us space of trial, we have nothing else to look for but His devouring fire at the day of judgment.

FEBRUARY 4.

EVERY soul on its way to Eternity has its appointed times and seasons of good, which, if they be allowed to pass away, shall never never return again.

FEBRUARY 5.

WE must lose no opportunity of doing good to the souls and bodies of those whom God's good Providence has put under our care, because, if we miss it by our own fault, it may never again be allowed us; the persons whom God intended us to profit may be taken out of our reach, may be taken into another world before they come in our way again.

FEBRUARY 6.

Now is the accepted time—now, not by and

by—now, this very day and hour, is the hour and the day of salvation. *Now* must be the time; for who can assure us that to us there will be any hereafter.

FEBRUARY 7.

STRIVE and labour above all things, to be real and true.

FEBRUARY 8.

TO know and feel the very truth of ourselves, that is humility, and humility will save our souls, for it will bring us to the feet of Christ, and He will raise us up.

FEBRUARY 9.

REMEMBER only in earnest that God is watching you, and you can never, surely, be quite satisfied with yourself, you can never think you have thought, said, and done, virtuously enough, to be fit and worthy to stand in His sight.

FEBRUARY 10.

THE sins of God's people are as much worse than the same sins in others who are not God's

people, as their helps and privileges and graces are greater, as the Truth Itself hath told us: "Unto whom men have committed much, of him they will ask the more."

FEBRUARY 11.

WE seek for so much mercy from our Lord as we bring to our prayers of dutiful trust in Him.

FEBRUARY 12.

WE shall do well to make this resolution: never to think any good action too slight to be worth practising, too mean to offer as a sacrifice to Almighty God.

FEBRUARY 13.

TIME and Earth are the preparation for Heaven and Eternity; and such as we make our moments here, such will God make our ages in the world to come.

FEBRUARY 14.

IMPROVE as much as you can in the knowledge and love of Christ Jesus our Lord.

FEBRUARY 15.

EVERYWHERE, and in all things, the grace of Almighty God is working some miraculous and merciful change.

FEBRUARY 16.

WHATEVER be the care or employment, which takes up our mind and time, the way to make ourselves truly wise in it, and to get a blessing upon it, is entirely to sacrifice and offer it up to God.

FEBRUARY 17.

THE way to secure our own skill and wisdom, and to make it bear good fruit, is to count it nothing in comparison with that wisdom which our Saviour gives His saints in gracious reward of their holy and innocent ways.

FEBRUARY 18.

THERE is a sort of pride and self-reliance, which is apt to grow on us, as we grow older, especially if we have been prosperous, and are esteemed and feel ourselves skilful in our several

ways of life. We shall never be truly good and happy until we have learned to put all this away from us, and to think more, far more, of any simple innocent child, than of ourselves, and all the worldly-wise men of our acquaintance.

FEBRUARY 19.

THE tithes, which God's people in all ages have been accustomed to set apart for holy uses, are indeed a sacrifice of praise and thanksgiving.

FEBRUARY 20.

A DUTIFUL child watches his father's countenance, and rejoices to be guided, as the Psalmist says, by his eye: whereas that son or daughter, who only wishes to be so far dutiful as to avoid blame from others, waits to be told loudly and clearly, what he must do and what leave undone.

FEBRUARY 21.

DAY by day we ask of Him and He gives us our daily bread: what more abundant joy and honour than to be permitted, day by day, to give something to Him?

FEBRUARY 22.

WHOEVER keeps Lent well, must be all the time looking to the end of Lent, which is Easter. These forty days of retirement and self-denial ought to be days of self-examination and amendment, in preparation for the feast of our Lord's Resurrection.

FEBRUARY 23.

IT is a time for the purifying the soul's garments, soiled too sadly by the dust and refuse of the world, and still more sadly by our own inbred corruption. Our business during these weeks is to search and examine very diligently where our baptismal robes are stained, and by prayer and confession and true repentance and humble use of the Church's Absolution to wash out those stains in Christ's Blood as well as we may, before we go into the marriage of the King's Son, to which at Easter we are specially invited.

FEBRUARY 24.

S. Matthias.

THE Ember days and Ordination Sundays, going on from year to year, from season to

season, are but the continuance of that miraculous mercy which began in the Ordination of S. Matthias. They show us our Lord's fatherly care in providing a constant succession of shepherds, by whom He has promised to be with His flock, even to the end of the world.

FEBRUARY 25.

LET us examine ourselves day by day, that we may know, each the plague of his own heart, the temptation of which he has most reason to be afraid. Let us pray that we may find it, and having found it, let us pray against it.

FEBRUARY 26.

EXAMINED, judged, sentenced you *must* be.

FEBRUARY 27.

EVERY day you may add to your prayers a short petition for your friend whose soul is in danger: and who knows but that petition may be answered even before you have got up from your knees.

FEBRUARY 28.

THE woman of Canaan could of herself do nothing for her child, but this one thing she could do, she could find out Jesus, and pray to Him ; and this she did with all her might. She prayed and prayed, and by and by came the answer. Will you do the same for any friend or kinsman of yours, whom you believe, or fear to be, living in uncleanness? Try ; it will be the very least you can do, but it will prove a great thing if you try in earnest.

FEBRUARY 29.

WOULD you wish God to hear your prayers, when you say them this very night? Take care to be patient, indulge no bitter thoughts, should any one offend you between this and then. The way to be forgiven and heard is not merely to call yourself a miserable sinner before God, but knowing yourself to be such, not to be put out when others treat you as such.

MARCH 1.

WHAT God sends, we must take thankfully as it comes.

MARCH 2.

ARE we endeavouring by all kinds of watchfulness to lead in captivity every thought to the obedience of Jesus Christ? Is Satan continually being stripped of that armour wherein he trusted to get an advantage of us? That armour is of course the very opposite to the armour of light, the armour of God, the armour of truth, the armour of righteousness, of which we read so much in different parts of the New Testament.

MARCH 3.

THE armour of God is truth, Satan's armour therefore is lying: are you becoming more and more careful, more scrupulous to use no sort of deceit?

MARCH 4.

THE armour of God is faith; Satan's armour therefore is unbelief: are you every day labour-

ing and praying to have the great invisible things more and more in your mind, and the trifles of this world less and less?

MARCH 5.

THE armour of God is holiness; Satan's is an unclean spirit; his armour is lust: are you constantly trying to keep under your body, your heart, and your imagination, that no impurity may enter in and defile the soul wherein Christ vouchsafes to dwell by His Spirit?

MARCH 6.

THE armour of God is humility: Satan's armour is pride and vainglory: are you schooling yourself diligently in that most difficult virtue, ready to be corrected, glad to take advice, willing to own yourself in the wrong, patient in ill-usage?

MARCH 7.

THE armour of God is charity; Satan's armour is envy: are you in the way of rejoicing more and more to have others preferred before you, and contriving more and more to deny yourself for their good?

MARCH 8.

THE armour of God is watching to do good to all Christians; Satan's armour is temptation and corruption: are you improving in this respect, that you try more and more to give no offence, that no soul may be the worse for having come near you?

MARCH 9.

AN earnest wish to please Him who laid down His life for you, cherished and maintained by fervent prayer for the help of His Almighty Spirit, and by humble communion with Him in all the ways which He has ordained; this will keep you armed at all points.

MARCH 10.

YOU have need, indeed you have special need, to repent and watch, watch and repent, all the days of your pilgrimage here.

MARCH 11.

IF we would be humble, if we would see and feel the real truth, about ourselves, we must get

into a way of going over our sins one by one, and confessing them one by one to God.

MARCH 12.

THE confessions which the time of Lent calls on us to practise are a sure way of knowing whether we be sound in the faith, and whether our hearts are truly converted to Christ.

MARCH 13.

"I SAID, I will confess my sins unto the Lord, and so Thou forgavest the wickedness of my sin." Confession to Christ is the one true unfailing cure for those who have been worn out with the sense either of sin or misery. How perfect, how blessed it is, the rest of the Psalm goes on to tell you.

MARCH 14.

THE more faith and grace a man has, the more soberly will he think of himself.

MARCH 15.

THE holiest and most saintly person, then, is ho thinks most lowly of himself.

MARCH 16.

WELL may we, evening by evening, examine ourselves more jealously; not only *what* we have done, but *how*, and *why*.

MARCH 17.

EVEN if the hands could be idle, the mind, the will, the heart, must be employed, the whole soul must be tending this way or that, upwards or downwards, towards hell or towards Heaven.

MARCH 18.

OURS must be a watchful and active repentance.

MARCH 19.

WE must not give way to any kind of sloth.

MARCH 20.

WE must not sit at home merely regretting the past, but we must go out and fight the battles of the Lord, as He shall call and enable us. Little enough, alas! can we do to repair the sad effects, secret or open, of our past sins.

MARCH 21.

WE must make up our minds all along in our great work of penitence to take the bitter with the sweet, so will it give out all its sweetness.

MARCH 22.

WE must welcome God's fatherly chastenings as well as His consolations, that is the way to make the most of things now in the times of refreshing, and to be prepared for that other more awful time which will very soon be here, the Day of Redemption and Restitution of all things. God grant we may be found ready.

MARCH 23.

THE blessing of the holy season will come only on those who try to pass it in the true fear of God; to mingle that fear in all their works, especially in all their religious exercises; not to say or do anything, if they can help it, merely as a matter of course, but to remember all along whose they are and whom they serve.

MARCH 24.

HIS Will is to regard lowliness, to put down

the rich, the mighty, and the proud, and to exalt the poor, the meek, and the humble.

MARCH 25.

Annunciation of the Blessed Virgin Mary.

WELL then is this day the top and crown of all saints' days, not only because no other saint could be so near to our Saviour as His own mother, but also because it was the beginning of the great deliverance. On this day the Lord God, God the Son, became the seed of the woman, took our nature upon Him, and so was ready to suffer all that, in His Infinite Wisdom and Goodness, He had resolved to suffer, for our perfect pardon and redemption. The blessed Mary conceiving Christ in the womb was the beginning of that marvellous chain of mercies, which we celebrate on Good Friday and on Easter-Day.

MARCH 26.

HOLY Scripture from beginning to end prompts the Christian to use special adoration to Almighty God at the receiving of any special gift; adoration the more earnest and intense as the gift is greater, and the appropriation of it to the worshipper himself more entire and direct.

MARCH 27.

THE cloud of this penitential season will be a gracious rain to Christ's inheritance, and refresh it now in its fallen and weary times, if we strive, for our part, to think more and more of His Presence; to chasten ourselves more effectually, even in thought, not giving the reins to any pleasure, be it never so innocent; to understand more and more of our own deep unworthiness, and of His unspeakable love; and thankfully to accept His chastisements, bodily and spiritual, as the corrections of a loving Father.

MARCH 28.

GOD is very merciful, and will forgive all sorts and all measures of sin; but then the sinner must really and practically repent, must repent in deed not in word and imagination only.

MARCH 29.

BEWARE of single sins! beware of depending on one another's praise—on one or two things which you seem to do remarkably well. Depend on nothing of the sort; but repent of all as well as you can; and let it be your great care to go down humbly to the grave.

MARCH 30.

ALL days and all hours we may be offering ourselves before God, as the leper in Capernaum did, "Lord, if Thou wilt Thou canst make me clean;" or as the woman of Canaan, "Lord, help me, for even the dogs eat of the crumbs."

MARCH 31.

WE look to see what our neighbours are doing instead of applying ourselves, with all our might, to the performance of God's will as soon as we know it; thus throw away, one after another, our best chance of improvement and perfection.

APRIL 1.

OUR work is plainly given us, to break, by His gracious aid, the chains of those sins which we have suffered to wind themselves again around us, to undo the heavy burdens under which we have wilfully stooped; if we have wronged any, to set it right; if we have been angry with any, to forgive; if we have contracted a bad habit, to break it; if we have indulged a shameful desire, to do penance for it.

APRIL 2.

WHAT sick person, that has common sense, hides any part of his grief from the physician on whom he really depends for his cure? So neither will the heart that is truly contrite ever wish that it could hide anything from Christ.

APRIL 3.

IF the thought of our sins seem in itself too dreadful, if Nature herself turn away from it, yet let us remember that in true loving penitence the miserable thought of past sin is not left

alone in the heart. God's merciful grace ever joins with it more or less of comfortable hope, the hope and sense of Christ's gracious Presence to receive our confession.

APRIL 4.

LOVE and obey Jesus Christ for love, ye who desire to have the blessing of liberty: that service only is perfect freedom, either in earth or in Heaven itself.

APRIL 5.

BELIEVE and consider that the Saviour and Judge whom you read and hear of, is even now close to you, closer than you can imagine. He is every hour reaching out His gracious Hand for you to lay hold of.

APRIL 6.

NO decency, no goodness towards man will save you, if you are undutiful to Christ.

APRIL 7.

TO each of us there is a time set, and if by the end of that time our task is not fulfilled, it never can be fulfilled.

APRIL 8.

THE greater the love, the greater the blessing; but the greater also the suffering and self-denial. You see how this holds true in respect to earthly love; can you not understand how it may be the same in respect to heavenly love also?

APRIL 9.

SUFFERING is God's way of trying the reality of the love.

APRIL 10.

IT is a kind of law of His Kingdom, If we suffer, we shall also reign with Him: not else.

APRIL 11.

THE suffering also, patiently and thankfully endured, is a token to us from His own self that we really love.

APRIL 12.

HE was made perfect through sufferings; He entered not into His glory before He was crucified.

APRIL 13.

As it was with the Head, so it must be and has ever been with each of the living and abiding members: first, humiliation and suffering for love's sake; then blessedness and glory, still all of love: only in Christ our Head, these were all perfectly and infinitely; in each one of us His members, according to our measure of holiness and grace from Him.

APRIL 14.

Even if no special affliction befall us, the mere effort to suit ourselves, day after day, in thought, word, and deed, to what our condition requires of us and God expects, is burthen enough, and too much, for most men to take up.

APRIL 15.

We have too easily satisfied ourselves that God's commandments cannot be in earnest kept, and that no one ever did keep them; and so we have dreamed we were taking up the cross, though we still reserved to ourselves some one darling evil passion or habit, unmortified and uncured.

APRIL 16.

WHATEVER our childishness, whatever our wilfulness may have been, now is the time to get the better of them. Cost what it may, either outwardly or in the hidden pangs of the heart, the price is worth paying. . . . Is it not worth while keeping yourself in order, and beseeching God to help you, for the sake of everlasting life?

APRIL 17.

WE still keep looking wistfully round and round, if perchance we may find some easier course, some way of getting to our journey's end without hardship, pain, or sorrow.

APRIL 18.

GOD give us better minds: grace to gather up our broken vows and promises, and the fragments of our time which remain. God preserve us from the sin and folly of saying, "I will not, I cannot, I dare not," when we ought to be about His work.

APRIL 19.

BECAUSE Jesus Christ is very God, He was able to reconcile us by His death; and for the

same reason, we being reconciled, He is able to save us by His life. "He is able to save to the uttermost them that come unto God by Him."

APRIL 20.

WE are not to think of our Lord's Sacrifice as of a thing past and done, in such sense that we sinners may have the blessing and benefit of it, without anything done on our part, and without any more merciful interference on His. True, He died once for all; the day of Calvary can never come again. Christ hanging on the Cross was "a full, perfect, and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world." But even as He created the world once, and the act of creation needs not to be again, yet still there is need of His constant preserving power to uphold the things which He hath made, and to give life and being to each of His creatures in particular, as they come into His world one after another; somewhat in the same way it is in the matter of Redemption. He died once for all mankind; but He lives again, lives for ever, to communicate the benefits of His death to the Church which is His Body, and to each Christian in particular. While you remember His Agony and Bloody Sweat, His Cross and Passion, you must not forget His glorious Resurrection and Ascensio-

APRIL 21.

HEAVEN and earth, angels and men, all powers and creatures whatsoever, are wonderfully ordered and overruled by Him, so as to work together for good to them that love God.

APRIL 22.

HE pleads and intercedes in Heaven, standing before the Father as a lamb that had been slain, He does not forget us for a moment. As often as we say an earnest prayer in His Name, as often as any poor distressed sinner begs mercy and grace of the Father, as our prayer-book teaches, "through Jesus Christ our Lord," so often, depend on it, our merciful High Priest, in some unspeakable way, makes His heavenly memorial of what He endured on Mount Calvary.

APRIL 23.

THE Lord smells a sweet savour, and accepts our prayers, as incense in His Tabernacle, for the sake of Him who unites them to His own sacrifice.

APRIL 24.

THOUGH He has taken up His Blessed Body and Blood in its outward and visible form unto Heaven, there to remain until His second coming, He has nevertheless, in a sacramental manner, left us that same Blessed Body and Blood on earth to be set before His Father, by the appointed use of Bread and Wine, and so to be pleaded on our own altars for a memorial of His precious Death. This memorial on earth, as well as the memorial in Heaven, is made by Christ Himself.

APRIL 25.

S. Mark's Day.

THE Apostolic ministry, keeping up the true Creed, is the appointed security for Christ's little ones, that they may continue and grow up to perfect men in Him. Of this providential order S. Mark and his gospel are a very remarkable instance. S. Mark was not an apostle, but what may be called an apostolical man; a companion of S. Barnabas first (whose nephew he was), then of S. Peter and S. Paul.

APRIL 26.

IF we compare S. Mark's Gospel with the rest, we shall find that it presents on the whole the completest picture of our Blessed Lord's doings, as He went on from day to day, beginning from His Baptism to His Resurrection.

APRIL 27.

THE four Gospels, like the four living creatures or cherubim which S. John saw round about God's Throne, are four manifestations of Jesus Christ, each in their way helping His Church to know and love and trust Him more entirely, and to glorify and worship "Him that liveth for ever and ever."

APRIL 28.

DEPEND upon it your hours spent over the Bible with a serious mind will not return unto you void, however little comfort they seemed to bring you at the time.

APRIL 29.

THE very wounds which the Word of God makes in our conscience are soothing and heal-

ing, if we rightly take them; like the sores which the skilful surgeon opens here and there in the body to draw off hurtful humours from within, as it is written, "Faithful are the wounds of a friend."

APRIL 30.

IN the hours of penitence and conversion the merciful Saviour especially reveals Himself.

MAY 1.

S. Philip and S. James' Day.

THE Apostles' Creed sets before us two especial privileges and gifts to be found in the Church, and nowhere else, the one the communion of saints, the other the forgiveness of sins.

MAY 2.

NO perfection too high to be hoped for, no sin too bad to be forgiven, if only men would turn to Christ and dutifully abide with Him.

MAY 3.

THE holy Church is the mother of us all, but her motherly love is especially shown towards two classes of her children, saints and penitents; the perfect, to help them on towards higher perfection; and the backsliders, to recover them and to welcome them when recovered.

MAY 4.

As surely as we, being Christians, members of the One Body of Christ, have communion with all *Christians* on earth, so surely have we communion also with all the blessed saints departed. Whether they are in paradise or in heaven, they remember and pray for us.

MAY 5.

A CHRISTIAN is to love all men, even the worst of heathens and of unbelievers, his own enemies and the enemies of God; whoever they are, he is to wish them well and pray for them always, and when they come in his way to do them as much good as he can. But towards those who are Christians like himself he owes something more than this, he must love them with somewhat of that partial kindness which all men naturally feel towards their brethren and near relations. He must not wait till the opportunity of doing good to them presents itself, but must go out of his way to find it, must make it one of the chief businesses and employments of his life to advance their interests in all ways; especially that interest which the

great Father of the family he knows has most at heart—the holiness and salvation of their immortal souls.

MAY 6.

WE must not be eager to show that we know the faults of our fellow-Christians, for though it is one of the best duties of fraternal love to rebuke our brother himself, and not suffer sin upon him, every one feels how unbrotherly it is to be forward in publishing that sin to others.

MAY 7.

AS a tender parent is never weary of waiting on her babe, but when one day is over, instead of indulging herself, sets immediately about providing for its comfort and safety during the following day, so it is with a diligent follower of Christ in his love and care for his brethren in the faith. His labour is always fresh, always beginning, and yet he is never over-weary of it, because it is a labour of love.

MAY 8.

BROTHERLY love—love unfeigned towards the meanest of our fellow-Christians—arises

naturally and without an express call in the mind of every sincere and practical believer in Jesus Christ.

MAY 9.

WISH men well, and show them that you do so.

MAY 10.

ALL His time, from His Baptism to His Crucifixion, was entirely spent in waiting on those who needed Him, either for their sorrows or for their sins.

MAY 11.

DO to others what you, putting yourself in their place, might reasonably expect them to do to you.

MAY 12.

OUR Saviour prayed, and suffered, and died for the proud hard-hearted Pharisee, as well as for the penitent woman who washed His feet, yet how different was His language to the two.

MAY 13.

THERE is time and method in all things, and in nothing more than in the art of doing good.

MAY 14.

TOO much surely cannot be done, either by rich or poor, young or old, in the way of kind affection, brotherly love, and sincere preferring each the other in all Christian courtesy and respect. We need not surely be afraid of too nearly resembling Him whose whole (life) is summed by the apostle "For even Christ pleased not Himself."

MAY 15.

THE beauty of trees, the richness of metals and jewels, the strength of beasts, the vastness of the sea, the sweetness of colours and of music, the brightness of heaven; all these things, humble and good persons know how to turn in good earnest to Christ's honour and the increase of His kingdom. These are the fresh green branches plucked by the wayside and strewn before Jesus.

MAY 16.

CHRIST does not leave you at liberty to make one among such as praise Him or to hold your peace. He expects that you should all praise

Him in His Church, one and all, according to the means which he has given you.

MAY 17.

YOUR Bibles and the use you have made of them will have a very great deal to do with your standing or falling in that great and dreadful Day.

MAY 18.

YOU must labour and ask God by His heavenly grace to give you that true conversion of heart which shall make you love the Bible above all other books, and obey what is written in it for love's and not for custom's sake.

MAY 19.

OUR sins, as fast as we commit them, are "engraven with a pen of iron, and with the point of a diamond." The evil words which flow from our lips are not altogether lost and scattered in air; they do not pass away as if they had never been. Every one, even the idlest, is registered, and will be brought to account.

MAY 20.

THERE is a heavenly Watcher, who is keeping an exact and unerring account of all you are about at all times, alone or in company, by night or by day.

MAY 21.

"I SEE that all things come to an end, but Thy commandment is exceeding broad;" so broad and vast that whoso keepeth it shall go forward therein to all eternity.

MAY 22.

EVERY time the clock strikes, it is as if we heard Him say, "Now I shall be with you, in your sight, by one hour sooner."

MAY 23.

EVERY pulse that we feel beating in our veins, it is as if we felt Him within us, silently but surely giving us a sign that He is nearer to us than He was by a moment at least.

MAY 24.

EVERY hour, every moment we may, if we will, do something towards preparing ourselves to meet Him.

MAY 25.

IF ever we lie awake in the night, surely it would be profitable to many of us if, instead of musing on the work or the diversion which we expect to have on the morrow, we used ourselves to meditate on what we have learned from the Bible concerning the last Day and our own part in it.

MAY 26.

PRAY and labour, above all things, for the spirit and grace of perseverance; and as you love your peace in this world and your hope in the next, turn away from all the whispers of the devil; from unbelieving talk, and from wisdom, falsely so called; and never, never "sit down in the seat of the scorner."

MAY 27.

A GOOD conscience is an unspeakable comfort, as a token that we are not alone in the world; that we have what nature instinctively feels after, the sympathy and favour of all good

spirits, as well as that of the Almighty Creator Himself.

MAY 28.

THE remembrance of a life well spent, and a heart carefully guarded and kept pure, is the greatest possible help in our devotions to God.

MAY 29.

GOOD angels, we have reason to believe, are never far off from us, as long as we are trying to serve God in earnest, and it is a real joy to one who remembers this, when he can hope that his conduct in secret has been such as they delight and rejoice in.

MAY 30.

WE must be willingly ignorant of many things which the world and the flesh would tell us we ought to know.

MAY 31.

PARENTS may depart, brethren may fall out, friends may forget or prove unfaithful, but our guardian angel cannot forget; he will never leave us except we drive him away. God has given him charge over us, and he will not desert his charge.

JUNE 1.

CHRISTIAN courage—*that* is the virtue, the want of which ruins so many good beginnings.

JUNE 2.

IT is a point of Christian courage, in which we are most of us sadly wanting, to do the right thing, when we know it, *at once;* not to stand parleying and doubting about it, but to strike your blow *at once*, like a valiant soldier, who knows what his commander expects of him, and what will most baffle his enemy.

JUNE 3.

FEAR not, by the help of the Holy Spirit, to pledge yourself to what is right, and to keep your pledge.

JUNE 4.

COURAGE requires of you to do without the countenance of men. It is plain common sense. Man cannot help your soul in your need; man

cannot change your heart, nor obtain forgiveness of your sins. Why will you think so much of man, when you have the Eternal God offering Himself to be your help and your refuge? Have pity on your own soul; do not so throw it away. And have pity, too, on the souls of those whom you are tempted to follow in the wrong way. Your weakness is *sure* to do them harm; your firmness *might* do them a very great deal of good.

JUNE 5.

PRAY and strive to be courageous under long weariness and disappointment.

JUNE 6.

LET nothing daunt, nothing dishearten you, when you may reasonably hope you are following Christ.

JUNE 7.

REMEMBER what He endured, and grudge not missing your earthly comforts, the sense of being helped, sympathy from others, good done to them, and the like; never mind missing all this if such be His will.

JUNE 8.

WHEREVER you are and whatever you are about, remember, in all dangerous trials especially, that you carry about you as a holy spell and charm (if we may use such a word), rather let me say as a saving seal and token of protection from the Lord, the most holy name of the Trinity; the Father, the Son, and the Holy Ghost, into which name you were baptized. With this the weakest of us will be strong.

JUNE 9.

YOU cannot fail if in heart and act you be true to yourself and to God.

JUNE 10.

LITTLE enough it will be at best to offer to Him who gives us all. Let us at least "do our diligence gladly to give of that little."

JUNE 11.

S. Barnabas.

THE good advice of S. Barnabas, given to the people of Antioch, may well serve as a kind of

watchword for all Christians of every station, in times when the faith and the Church are being violently assailed by their enemies. Then is the time to practise a holy obstinacy; not to mind if you be not able to give reasons and talk knowingly about things, but "with purpose of heart to cleave to the Lord;" that is, to abide by what the Church has taught you, let people say what they will.

JUNE 12.

THEY who are wise in their own conceit will insist on your giving *a reason* for everything. Well, then, let your reason be given, not in words but in a holy life.

JUNE 13.

HUMBLY and meekly, but with all Christian boldness, let us strive to *obey* the Bible, the Church, and the Prayer-book, and so to put the enemies of truth to shame; and, by the whole course of our lives, to exhort those who are partakers with us of the Gospel, that "with purpose of heart they cleave unto the Lord" for ever.

JUNE 14.

AS often as we offer ourselves to God in the Holy Sacrament of the Lord's Supper, so often we see the grace of God, bringing many persons, as we trust, with holy purposes, to draw near their Lord and Saviour in the way He Himself ordained. It becomes us, surely, not only to be glad, but to watch and pray afterwards one for another; and, if need and occasion be, to "exhort one another" that "with purpose of heart" all may "cleave to the Lord" Jesus; all may keep their holy vows, then and there renewed to Him and to His Church.

JUNE 15.

THE bond between Christians, making it their duty to pray each for his brother, and the duty of those who are anyhow in authority, to "reprove, rebuke, exhort" without fear; those, I say, who are in authority, for otherwise the office of censurer and reprover is too grave for any person to presume to take it lightly on himself.

JUNE 16.

THAT anxiety about your neighbour's soul, which Christian love causes you to feel, will be

a continual, a watchful, a self-denying, but, for the most part, a *silent* principle. It will show itself in deeds rather than in words, in timely prevention of mischief rather than in late and loud remonstrance.

JUNE 17.

A SAINTLY person is he who, by the help of God's good spirit, gains an entire victory over all the seven deadly sins, and obtains a full overflowing measure of all the seven Christian graces or virtues: one who, not now and then, but always, overcometh pride by humility, covetousness by bounty, luxury and lust by purity, gluttony by self-denial, anger by meekness, envy by charity, sloth by active obedience. These are seven great tasks, which the servants and workmen of God our Saviour have to accomplish and work out during their abode in this world.

JUNE 18.

SELF-DENIAL when regularly kept up and not only indulged now and then, out of laziness or partial affection, is one of the clearest tokens that God's Holy Spirit is with men, preparing them for eternal glory.

JUNE 19.

SURELY if the Lord's own example is not too high for us to copy, much less is that of His saints.

JUNE 20.

WE must try to do all our duties as well and as perfectly as we can, else how can we say that we love God with all our strength?

JUNE 21.

WE must believe that there is such a thing as Christian perfection. Our Lord Himself has told us so, instructing us how a man might be perfect, and lay up a rich treasure in heaven.

JUNE 22.

THE united, punctual, unwearied, self-denying prayers of Christians may win blessings, no one can say how great, for the whole Church and for our own dear friends.

JUNE 23.

IF we would be saved as the saints are, we must walk in the way of the saints; we must

labour to have their mind, and to copy their doings.

JUNE 24.

S. John Baptist's Day.

IT will be a good lesson for us all, from the Gospel history of S. John Baptist's birth, that we mingle our deep sense of God's presence among Christians with an exceeding care and fear not to make His Holy Name common; to go on modestly, silently, gradually, in one word very humbly, both in our endeavours to do good to others, and in our own use of our Christian privileges. For it is not so much in the storm, the earthquake, and the fire, that our God draws near to His people, as in the still small voice: in silent, serious, penitent thoughts, daily and hourly filling our hearts; and in the calm and regular devotions, and most of all in the Sacraments of His Holy Universal Church.

JUNE 25.

OBSERVE how S. John in his calling made ready his Saviour's way, and let us in our several callings endeavour to make ready our Judge's way.

JUNE 26.

LET us try to enter into the spirit of that deep and affectionate loyalty, if I may call it so, to our Lord, which is everywhere to be seen in the holy Baptist's character. I mean, his not thinking of himself but of his Master; giving up everything to His glory; rejoicing, as he went on, to find that Jesus Christ every day was showing Himself more and more glorious above him, and throwing him quite, as people say, into the shade.

JUNE 27.

EVERY step in any kind of holiness will be to us like a step upwards in a high mountain, revealing to our sight fresh blessings and fresh duties, beyond what we had ever dreamed of, until the last and most blessed step of all shall land us in the paradise of God.

JUNE 28.

ANGELS join with us in the sacrifice of praise and thanksgiving, but we are not worthy to join with them, until we have first prepared ourselves by that other sacrifice of humble and contrite confession.

JUNE 29.

S. Peter's Day.

WHEN God names any person by the name of any grace or power, He gives that person also a gift to be or to become that which He names it.

When our Blessed Lord gave to Simon the surname of Peter, at his very first introduction to Him by his brother S. Andrew, the name was not simply a mark of honour, but was a pledge and sure token of the many excellent gifts. You and I, and all Christians, are so far like S. Peter, in that we have received each a new name from our Saviour, and like S. Peter's name, *it* also was and is the pledge and sure token of many good gifts: yea, of the best and most excellent of all gifts, "the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost."

JUNE 30.

LET us make much of our Christian name, and of the unspeakable blessings betokened by it; as you may be quite sure the holy men of old did, in respect of the several names which God gave them and of the mercies sealed to

them thereby. Let the great and good name, Christian, be to us more, infinitely more, than any name we could possibly have besides. Let it always put us in mind that we are partakers of a Divine nature, "having escaped the corruption, which is in the world through lust," and let us be, above all things, afraid and ashamed to disgrace it.

JULY 1.

WE must not at all fret; we must not too much disturb ourselves, when our comforts seem to be withdrawn, and we to be left to our own weariness. It were wrong to fret, though we cannot help being pained: because these are matters which our Lord keeps in His own hands, we must leave it to Him: He only knows when and how we need to be comforted, when and how to be left desolate and for how long.

JULY 2.

PLAINLY, when our Saviour bids you *take no thought for the morrow*, He does not mean, "think not of it at all," but "be not over restless about it."

JULY 3.

CALM and prudent consideration of the morrow, so far from being a sin, is one of the very first Christian duties, and is so taught by the Holy Ghost in the New Testament; where people are especially enjoined to *labour, working with their hands the thing which is good, that they may have to give to him that needeth.*

JULY 4.

WE must be patient in evil, and wait quietly for good, and look for no good but in Christ.

JULY 5.

TO love God earnestly and really, is all in all to us, our duty here, and our happiness hereafter; but we cannot be perfect in it here; we must wait patiently for that until our Saviour return from heaven to make us perfect.

In the meantime we must be very patient, patient in the pain, and sorrow, and fear, which God may send on us for our trial, patient in the long delay of the relief which He has promised us, and in the disappointment continually arising from our own faults and frailties, and the untoward circumstances of the world in which we live.

JULY 6.

THE mere habit of trying our best in all things, will help us, by God's grace, to serve Him with our best.

JULY 7.

AND if we try also to do it always as to the Lord and not to man, this will prevent us from being too much swallowed up by our attention to lesser things, or to our mere earthly calling. We shall not then pride ourselves on partial success, nor on being more skilful than others.

JULY 8.

WITH heavenly perfection before our mind's eye, all perfection here will be to us as nothing.

JULY 9.

THE glory to come will quite drown the faint brightness just at hand. All that we have done, or are doing, will seem as nothing to us, while we keep in our hearts that one saying of our Lord's, *Be ye perfect, as your Father which is in heaven is perfect.*

JULY 10.

IF we would always remember that it is God who set us our task, we could not either be slothful or worldly minded.

JULY 11.

IF you fail through sloth or negligence, or any other unfaithfulness, so that your work is undone when you come to die, you will have no chance of making up for it hereafter.

JULY 12.

IF we are left in trust, of course we shall be called to account. We shall be called to account not only for our behaviour in that general calling wherewith all Christians are called, and we among the rest, but also for our way of discharging each one his own particular duty and calling, his trade, or profession, or service, whatever it may be.

JULY 13.

PERSEVERE; in private and secret prayer, however little good you seem to yourself to feel by it. Do not leave it off for fear of becoming formal. If it be but accompanied with keeping of the commandments, it will do you good beyond the knowledge of man; just as a river which seems to part with nothing of its waters, and makes no immediate difference in the look

of the ground just about it, may yet, in a silent and gradual way, feed and cherish the whole country round.

JULY 14.

WHILST men remember that Christ is their Saviour, let them not forget that He is their God. Whilst they rejoice in what has been done to save them, let them recollect that they are not out of danger.

JULY 15.

JOY there may be, and gladness of heart; gratitude and affection cannot rise high enough to answer what He has done for man; but let it be always a serious joy, a devout gratitude, a filial affection.

JULY 16.

"WHATSOEVER thou takest in hand, remember the end." Remember the great end of all things: remember death and judgment: remember eternity: remember that what you now do will make a difference to you for ever. Have these been your sayings to yourself to-day? or yesterday? or the day before that? Have you ever made it a rule to have such thoughts?

JULY 17.

GOD'S gifts to us in Holy Baptism were freely given; yet when we think of them under the guidance of His Spirit, we shall remember that they are not yet absolutely ours: we may forfeit them, if we choose to do so. We never could have won them for ourselves, but we may lose them for ourselves. This also is a point to be much borne in mind. If you think of the privileges of Christianity as being yours for certain, you have great reason to fear that your thoughts are breathed into you by the Spirit of the world, not by the Spirit of God.

JULY 18.

THE Spirit of God ever whispers: "Be not high minded, but fear. Remember that you are running a race; and the prize is not yet won. Keep yourself under, both body and soul; bring yourself into subjection, lest after all you be a castaway." So speaks the Spirit of God to the souls of Christians, even the most saintly, while they are yet in this world.

JULY 19.

IF we feel, as surely almost every one of us must feel, that we are but beginners and babes in Christ; requiring, as the Apostle speaks afterwards, to be fed with milk and not with meat, we may well indeed be humbled and ashamed that we so long continue in that imperfect state, when, for the time, perhaps, we ought to be teachers. Well may it humble and shame, but it must not discourage us. If we are sorry to be but children in understanding, let us strive at least to be children, *i.e.* inexperienced in malice and mischief; and He will help us, by degrees, to a more manly way of understanding things also.

JULY 20.

PUT off carnal thoughts, thoughts of pleasing yourself.

JULY 21.

BE ready to take the lowest place, without inwardly praising yourself for doing so.

JULY 22.

PRAY, strive, watch, against envying and strife and divisions.

JULY 23.

BE content to learn in Christ's school, which is the Church, instead of making out ways of your own.

JULY 24.

TRY to fix your thoughts very often on the Presence and teaching of the Good Spirit: learn more and more to fear and reverence Him, as actually abiding in your heart, and to think tremblingly of holy things, as pertaining especially to Him. These are safe and sure ways to have the Holy Ghost for our teacher through life, and our Comforter in the last great Day.

JULY 25.

S. James the Apostle.

TO obey our Lord's call, he left both the ship and his father, and for this his double self-denial, how greatly was he rewarded? Our Lord received him not only as a disciple, but an apostle; and not only an apostle, but one out of three whom He particularly favoured above the other apostles, keeping them near Him on the highest and holiest occasions, when the rest were bade remain at the threshold, so to speak, of His glories.

JULY 26.

It might seem almost sinful presumption, for such as we are, to take to ourselves, as if intended for our pattern, the example of so great and holy a saint, one brought so very near the Person of our Divine Saviour Himself. But we know it is not presumption, since even Christ's own example, and that of the Eternal Father, are set before us for our study and imitation.

JULY 27.

We are bid to do to one another as Christ did to His disciples; and to "be perfect, as our Father which is in heaven is perfect." Much less then must we shrink from contemplating the pattern of any saint or apostle, how holy and glorious soever, as one which we ought to copy: since we shall surely be judged by all such patterns, once made known to us by God's providence, in His Holy Scriptures or His Church. They will be reckoned among the talents, which will burthen and sink us into earth at the last day, if we be found to have neglected the due improvement of them now.

JULY 28.

GOD give us grace to practise such a mind as this: not to value ourselves on any little sacrifices, which He in His mercy may give us an opportunity of making for Him: but still to look forward to the unknown hour when we shall have to drink of His cup, to die as He hath died before us! With that hour full on our mind, may we cheerfully pass by whatever stands in our way, and being called by Christ, give ourselves up *forthwith to fulfil His holy commandments.*

JULY 29.

WE must all be saints: there is no doubt of that. The Holy Ghost, by S. Paul, tells us so in almost every epistle.

JULY 30.

NOT the saints, but the God of the saints, does our Lord set before you as your pattern. He is infinitely perfect: all inward brightness, purity, goodness, holiness: all truth and all love are with Him and from Him, in a degree and way which no thought of ours can reach: and *that* always for ever and ever: and yet we are

bid to be perfect, even as our Father which is in heaven is perfect. Not as though we could come up to Him: no one is so senseless as to imagine that: but as He is always, and does always, that which is the very best in itself, so we are to aim at being always and doing always the very best that we can attain to, or think of.

JULY 31.

WHAT He tells us of Himself, that we are to set before us as our standard and pattern, and not to be contented with ourselves, until we and our doings are in conformity with Him.

AUGUST 1.

IF you were left to yourselves, it would indeed be beyond your power; the smallest portion of a saint's virtue would be more than you could attain unto. But you are not left to yourselves. As Christians, you have God to help you, God the Holy Ghost dwelling in your hearts: and with God all things are possible. He can change the heart, and renew the spirit: He can make Christ's yoke easy, and His burthen light.

AUGUST 2.

IF we had nothing to depend on but our own power or holiness, it would indeed be a hopeless task to add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and the rest. But as it is, the Spirit of power and love having been given us in Holy Baptism, we know that these things are not beyond our power, provided only that we take care not to drive away that good Spirit by our sins.

AUGUST 3.

THE true love of a wife, or child, of a kind friend, or of a gracious benefactor, when it really takes possession of a man, will make a wonderful change in his whole behaviour. It will cause him to deny himself, for the sake of pleasing and profiting those whom he loves: and when once that lesson is learned, there is no saying how greatly a person may improve in a very short time. So it is with a Christian person, if he will give himself up in earnest to the true love of God, when the Holy Spirit has begun to shed it abroad in his heart. It will make all the difference to him in all respects. It will give him faith, for he will set his heart on the things above, which are out of sight, and will order all his ways with a view to them. It will give him courage: he will not mind dangers nor difficulties, so he can please Christ whom he loves. It will give him knowledge: when we love any one, it makes us quick and sharp in finding out what will please the beloved person. It will give him temperance: ordinary selfish pleasures will be nothing to him, because Christ whom he loves is not in them.

AUGUST 4.

THUS we may in some measure understand how this one great thing, the Love of God, being truly received into a man's heart, brings with it all other good and holy principles, and makes that possible, nay, easy, which is in itself far beyond all the wisdom and strength of man.

AUGUST 5.

LEARN to do without softnesses, indulgences, enjoyments: lie hard, live hard, sleep, eat, and drink sparingly, that you may not shrink from Christ's warfare when it waxes hot; that you may be hardened against the trials and evils which the devil or man will work against you.

AUGUST 6.

WE have all need of patience: one and all, we have great need of it. Sooner or later we must all bear our cross; only He will give us our choice, whether we will take it unwillingly, and with fretful hearts, like the impenitent thief by our Lord's Cross; or rather, with humble, lowly, yet hopeful spirits, like him who relented, and who saw Christ that day in Paradise.

AUGUST 7.

WE are not to faint when we are rebuked of the Lord, but neither are we to despise His chastenings. We do well to let everything put us in mind of His Presence, since in truth everything is, one way or another, a token of that Presence. Thus shall we make patience and good temper, in the ordinary trials of life, minister to our devotion and godliness.

AUGUST 8.

AM I better able to endure both pleasure and pain than I used to be? Do I refuse occasionally what I might innocently take, that I may the more thoroughly keep myself in order? When troubles come upon me, little or great, do I try to make that use of them which God intended? to soften my heart towards those who are in distress, and to turn it more and more away from this world?

AUGUST 9.

OUR life is full of shadows and images of the Day of account. Every frown, every cold look,

every severe word from Christ's servants here should be a warning to thoughtless and wicked people of what is coming by and by.

AUGUST 10.

INSTEAD of finding in our frailty an excuse for falling, let it be a reason to us why we should pray the more earnestly for grace to stand upright.

AUGUST 11.

"CHARITY," says the world, "and liberality, and toleration, are all in all. Make no difference between man and man on account of their differences of opinion towards God, and then you are as much in the right as man can be." Such is the temper of our times; but what say the oracles of God? "If any man come unto you, and bring not the true Christian doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." And again, "Mark them which cause divisions and offences among you, and avoid them." Every one sees at once how ill these texts suit with that universal liberality which is so much approved in our days.

AUGUST 12.

A LITTLE measure of grace well employed, and received into a heart willing to be made righteous, is better, far better, than the highest spiritual privileges, when God, in His unsearchable judgments, has vouchsafed them to unworthy persons.

AUGUST 13.

WE should go nowhere, set about nothing, without taking God along with us.

Now, God will not be with us except we be careful, at setting out, not to enter on any way which He has forbidden, and all along to resort to Him by prayer. See then, in anything which you are invited to undertake, that it be such as neither to lead you to mischief nor to keep you from prayer. Let us see to it again, that when our Lord and Master and Owner, He who bought us at so dear a Price to be His own: when He sets a task, we should at once devote ourselves to it, just because it is He who sets it: and should go on with it just as earnestly, not damped in our zeal, not flinching at all from our work, whether we are to have the credit and comfort of seeming to succeed in our work or no.

AUGUST 14.

THERE is a saying related of a holy man of old, a famous preacher in his time, and one who was supposed to have great power in converting souls to God, I mean the holy S. Bernard, that the devil once tempted him to leave off preaching under the pretence that his success would make him proud: but the holy man answered the Evil one and said: "I neither began for thee, nor for thee will I make an end." And no doubt had the temptation been the other way, as it might be to many of us, were the devil to try and persuade a man to neglect the work to which God had called him, on the ground that he had no success; he might as well let it alone; a conscientious person might give him the like answer: "I neither began for thee, nor for thee will I leave off."

AUGUST 15.

GO on working and praying, praying and working, for Christ's sake, whether men praise you or no, whether or no you have the comfort in your work which you might reasonably wish to have. What are all these, and a thousand more such encouragements, in comparison of

the one great and firm purpose, deeply fixed in the bottom of a man's heart, to go with the Lord wherever He summons you, and never to go where He has not promised to be: to measure all men and all things by this one rule, are they such as to please Christ or to displease Him? and lastly to obey, without shrinking or flinching, whatever He clearly commands you, though it may sometimes seem to do violence to your human reason or human feeling.

AUGUST 16.

DO not mind trifles: follow the Lamb whithersoever He goeth, to please Him and save your souls, not for any earthly reason.

AUGUST 17.

STUDY to learn all that you can that is good, but more to practise all you have learned; knowing that at the last day you will not be asked how much wiser you have been than your neighbours, but how much good ye have done them.

AUGUST 18.

OTHER Christians in other places will be persecuted as well as you. They will be comforted

in thinking of you, as you may be in thinking of them.

AUGUST 19.

NIGHT and day let us keep our souls awake and our hearts lifted up to God.

AUGUST 20.

CHRIST'S Body everywhere, in its distressed members, feels for you and with you. They all fear and grieve in your fear and grief: all rejoice with you when the Almighty grants you relief. Therefore be of good courage: that which is the portion of all God's saints and servants ought not to seem hard to you. It is what He gives to those whom He loves best: you should account it a token of His love, and so make it welcome, hard as it may be for flesh and blood to bear.

AUGUST 21.

"THERE hath no temptation taken you, but such as is common to man:" nothing that is beyond human strength, assisted by the grace of the Holy Ghost, to bear. "For God is faithful, who will not suffer you to be tempted above that ye are able, but will, with the temptation,

make also a way to escape, that ye may be able to bear it." God, as the saying is, suits the shoulder to the burden. If He lays any part of His Son's Cross upon you, you know that He has united you to that Son, has made you a member of Him, that by His strength you might endure what you never could endure by yourself.

AUGUST 22.

THINK of your brethren that are in the world, how they have the same afflictions to endure, and are not overcome. The same helps which are offered to them, are offered to you. The same hand which upholds them is stretched out to you. "Only do you lay hold of it, and keep your hold."

AUGUST 23.

HE seems to say: "Look at My promise: look at the plain words of the Bible, 'Your Father which is in heaven, will give the Holy Spirit to them that ask Him.' And if that be not enough, look at the lives of My saints: look and see how good and penitent persons, from time to time, have really been helped to keep these commands, which you think too strong."

AUGUST 24.

S. Bartholomew the Apostle.

OF the greater part of the Apostles, of all but four or five of them, we know very little indeed, except that they were Apostles, and faithful ones. So it is with the saint of this day, S. Bartholomew. We should naturally wish to know a great deal more of him. But it has pleased God to hide it from us. And we may be sure that, whatever good we might have gained from knowing more particulars of his holy works and ways, nothing could have done us more good than quietly following the pattern which he and his holy brethren have set us; doing our work faithfully in God's household, without seeking to be praised or known for it: and being, in this respect as in others, servants and ministers, not masters and rulers, in the Church.

AUGUST 25.

CHRIST was among men as He that serveth, by His constant waiting on others in His miraculous goodness. From the beginning of His life to the beginning of His ministry, He abode with His poor and lowly parents, and was sub-

ject unto them, and wrought in the carpenter's trade. And from the beginning of His ministry to the end of His earthly life, He went about doing good. He was continually doing something for others, never for Himself. When they came crowding round him to be cured of their diseases, or to have their souls relieved and comforted, or the evil spirits driven away from them, they were so restless, so many, so importunate, that they sometimes left Him "no leisure, so much as to eat."

AUGUST 26.

WHEN we are sick in body or in soul, is not the Church always ready to attend us with the best of comfort and instruction?

AUGUST 27.

IN the greatest blessings of life, in marriage and childbirth, is not the Church with us to give thanks, and obtain for us a manifold blessing? In the greatest sorrows, in the death of dearest friends, in our own death, is not the Church still at hand to sanctify our troubles, and to lay us gently down in the same gracious Arms, in which she placed us at our Baptism? Yes indeed, from beginning to end, we are waited upon,

cared for, nursed and cherished by the Holy Church, the Sister and Spouse of Christ. She never forsakes us; she grudges us no trouble: no tenderness. Why? Because she knows what His will is, Who graciously vouchsafes to call her Sister and Spouse: she knows that He has chosen and called and strengthened her, to follow his steps, to be among men as one that serveth.

AUGUST 28.

SATAN is the king of pride and the author of envy, and he would fain have us as envious and as proud as himself.

AUGUST 29.

THE Church may be ill-used; slighted, scorned, robbed, persecuted by the governors of a country, by the whole people, or the greater part, by this or that person; but it still goes on waiting upon all.

AUGUST 30.

WE are the children of Christ and of the Church: He has given us of His Spirit, to make us His own, for that purpose, that as He is, so should we be in this world. We are the children

of the Church, and members of Christ: and children ought to be like their parents, therefore we too, each one of us, ought to be among men as he that serveth; that is, Christ expects of us, that we should be evermore waiting on each other.

AUGUST 31.

THE Apostle's word is, "By love serve one another:" do not account anything your own, your time, your money, your strength, your cleverness, or any good gift besides, wherewith God has favoured you: do not esteem it your own, to do what you please with it, but consider always, that it is your Divine Master's, and that He has trusted you with it for the good of your fellow-servants.

SEPTEMBER 1.

RELIGION demands all our time, yet not so as to exclude our worldly tasks. All must be done in their turn, but to the glory of God.

SEPTEMBER 2.

HE who complains that he has not leisure to be religious, because his circumstances force him to hard labour, might as well complain that he has not leisure to breathe for the same reason.

SEPTEMBER 3.

IT is not wisdom, nor knowledge, nor learning which fits a man for God's service, but a contrite heart, a pure mind, a humble spirit, a lively faith, and a devout charity.

SEPTEMBER 4.

A GOOD servant will rejoice to see his master's work better done by another than he could him-

self have done it; and he will thank God, take courage and try again the very best he can do.

SEPTEMBER 5.

SICKNESS and pain and grief are so far from excluding us from God's service, that they alone give an occasion for a sort of service which is especially accepted by Him, namely, the service of patient suffering.

SEPTEMBER 6.

SOUND Christian hope fixes itself as steadily as possible on the great things of the next world, and dwells as shortly as possible on the little things, the consolations and refreshments of this.

SEPTEMBER 7.

IT is not the way to please either God or man to offer those sacrifices only which cost us nothing.

SEPTEMBER 8.

GOD humbles us and proves us, to know what is in our hearts, whether we will keep His commandments or no.

SEPTEMBER 9.

ROUGH and unsavoury and bitter drinks are often necessary to our health; so are afflictions and mortifications to the health of our souls.

SEPTEMBER 10.

WE are not called upon to give up our ease and comfort, our home and quiet for our duty's sake, but only to content ourselves in that ease and comfort, that home and quiet, which our gracious God has bestowed on us, to serve Him in them faithfully and thankfully, without fancying how much better it would be if we had such and such things more, and without being uneasy in the want of them.

SEPTEMBER 11.

THE rich man wants the poor man's labour, and the poor man wants the rich man's meat, and both want the love and prayers of each other, so that nobody is in such mean circumstances but that he has what somebody or other in the world, though perhaps he may not know it, would be glad of and thankful for; and it is

our duty to be for ever on the look-out for persons to whom we may show charity, let us be never so poor and helpless ourselves.

SEPTEMBER 12.

LET us be as poor and miserable as we can imagine, He puts others in our way worse off than we are, and bids us help them, trusting to His promise that it will be better for us in the end.

SEPTEMBER 13.

THOSE who look on success or enjoyment as a matter of course, must feel themselves as it were defrauded of what they had a right to when their expectations are not answered. This makes them grumble and complain, as if God were their debtor and had deceived them. This is a great impiety, and utterly unworthy of any one who has the least sense of God or religion.

SEPTEMBER 14.

THE great Lord of heaven and earth, for whom and by whom are all things, was content, when He became man, to give up His own will, and do and suffer His Father's will in all those

respects wherein men in general think it most natural and reasonable for them to expect to have their own way.

SEPTEMBER 15.

MEN desire to grow rich; Jesus Christ, on purpose, continued all His life in poverty.

SEPTEMBER 16.

MEN desire to be honoured and esteemed; Jesus Christ willingly came to be despised and rejected of men.

SEPTEMBER 17.

MEN desire to pass their time in quiet and ease, if not in positive enjoyment. Jesus Christ came to be a man of sorrows and acquainted with grief.

SEPTEMBER 18.

MEN desire to get themselves houses and homes, wives and children, and to live and die at rest in their possessions. Jesus Christ would have none of these things.

SEPTEMBER 19.

MEN desire and expect to succeed in what they zealously undertake; they think much of whatever trouble they submit to in the way of charity, and presumptuously reckon upon the good they have done. Jesus Christ was contented to see His gracious designs and endeavours for the welfare of the Jewish nation made void by their wickedness and obstinacy.

SEPTEMBER 20.

THERE is great virtue, great might, in *united* Christian prayers, such as we offer when we are *come together* in Christ's name. There is a sort of violence in them, holy violence, taking the kingdom of heaven by force.

SEPTEMBER 21.

S. Matthew the Apostle.

S. MATTHEW not only forsook all covetous desires and inordinate love of riches, but he likewise gave up at once the business of a publican, which was continually tempting him to

that bad mind. He left his office or counting-house, his papers and bills of accompt, his heaps of money, and all the matters which had hitherto taken up his whole attention. He parted with all of them entirely; he turned his whole mind and heart, his eyes and his hands, quite another way. The very place which he had been used to he forsook. To continue there would have been continuing in the way of temptation. Our Saviour expressly bade him do so; but He no less clearly, though not in express words, instructs every one of us to give up our profits, our pleasures, and our acquaintances when we know in our hearts that it will be dangerous for us to keep them.

SEPTEMBER 22.

IF sacrifice, *i.e.* God's outward and visible service, come in the way of mercy, *i.e.* truly helping our brethren and doing them good, we shall know which to prefer. He hath said, "I will have mercy and not sacrifice," therefore true love to Him will always prevail upon us to give up even the joy we feel in personally serving Him. We shall willingly give up for the time even our devotions, rather than fail to wait upon any distressed member of Christ who really wants our aid.

SEPTEMBER 23.

IN proportion as we have truly repented ourselves, we shall of course, silently and humbly, yet really, do our best to bring others, especially the partners of our sin, to like repentance and amendment.

SEPTEMBER 24.

KNOWING in our hearts, how utterly unworthy we are to sit at meat with Jesus Christ, yet humbly acknowledging His merciful invitation to us, we shall never despair of any the worst sinner, never judge his case hopeless, never think it useless to pray for him, and to watch for all opportunities of doing him good, which may be put in our way by the Lover of his soul and ours.

SEPTEMBER 25.

ABHOR the notion of grudging our fellow-creatures and fellow-sinners that mercy, without which we know, ourselves must infallibly have perished.

SEPTEMBER 26.

INSTEAD then of grudging and envious emotions, when we behold persons whom we

know to have been wicked, apparently repenting, and in consequence absolved and admitted to Holy Communion, let us endeavour to have nothing in our hearts but sincere love for them, and prayer that they may go on and prosper. Let their earnestness put us to shame for being so dull and languid as we too often are; let their rapid improvement stir us up to a holy jealousy, and quicken us day by day in the good path.

SEPTEMBER 27.

WE may take our part, such as it is, in the great angelical hymn, and not grudge our neighbour his part.

SEPTEMBER 28.

WE may take our assigned portion, be it high or low, of thankful service to God here in this world, and we may add our Amen, said or chanted, to the response of some great congregation: and we need not fear its being lost or drowned, as too insignificant to be heard in such a sea of voices. He will hear it, He will treasure it, He will take account of it at the last Day.

SEPTEMBER 29.

S. Michael and all Angels.

As Scripture teaches us in times of action to hope for God's help through the ministry of angels, so it encourages us to depend not a little on their guardianship in times of rest. "The Angel of the Lord tarrieth round about them that fear Him, and delivereth them." When we lie down to sleep, commending our spirits to Him, it is the Angel of the Lord who watches by the bed, and makes it a bed of rest, and our dwelling safe. It is well that we should think of this every night, and when we beseech God to deliver us from evil, should rest some of our loving hope upon His faithful servants, our loving elder brethren, who are as horses and chariots of fire round about, against those who would hurt Christ's little ones.

SEPTEMBER 30.

Our bodily pains and perils are intended, by His grace, to make us feel, more deeply than we should otherwise, the perilous condition of our souls.

OCTOBER 1.

Consideration is the one thing necessary to keep people from this great danger of turning their prayers into sin; Christian consideration, like that of the Psalmist, when he made the awful acknowledgment: "Thou art about my path, and about my bed, and spiest out all my ways. For lo! there is not a word in my tongue, but Thou, O Lord, knowest it altogether."

OCTOBER 2.

PRAYER, attentive thoughtful prayer, is a thing intended for all men at all times; but what people mean as a *glow* of devotion, that is, feeling eager and comfortable at the moment, is often impossible for men whose spirits are low through ill health, or other providential causes. They may wish to feel earnest and fervent in spirit, but they cannot always command themselves. In such cases the wish is taken for the deed by Him who accepts the offerings of His willing servants according to that a man hath, and not according to that he hath not.

OCTOBER 3.

REMEMBER what the purpose is, both of prayer and of every devotional exercise. It is not to make men comfortable here, but to make them safe in a better world. Now it is certainly much better, with regard to this eternal safety, that Christian men should all their lives long be vexed at the imperfection of their own prayers, —their wandering and inattention, their cold and dull thoughts,—than as if they always arose from their knees, pleased and satisfied with themselves, and persuaded that they are favourites of God.

OCTOBER 4.

HE would have you pray on, even while you are conscious that your prayer is very imperfect, rather than leave off under the notion that *such* prayer can do you no good.

OCTOBER 5.

HE would make every Christian aware that Christian devotion in this world can never, at its very best, be a mere exercise of pleasurable affection; it must always be also a real trial, more or less severe, of patience and courage.

It is as if he had said to us all, You must make a business of your prayers, you must attend to them at regular seasons, and devote so much time to them; you must make a rule to persist in them, whether you seem comfortable at the time or no; and you must not think much to wait long for the blessing you ask for, whether earthly or spiritual.

OCTOBER 6.

PRAYER has, by God's covenant of mercy, a *spiritual* and *supernatural* blessing. It draws down, as it were, to your aid, Him who proceedeth from the Father and the Son,—the Holy Spirit of God and of Christ, the Comforter and Guide of believing souls. Indeed, the very words of the precept which point out prayer as so sure a remedy, point out also that it is not always, nor for the most part, an *immediate* remedy for the evils of life.

OCTOBER 7.

"GOD is not ashamed, nor weary, of waiting to do you good; why should you feel shame or weariness in any way of waiting on Him, which reason and His holy Word recommend?" So spake one of our sainted worthies upon his

deathbed; and he knew what he spake; he knew that it was not the language of enthusiasm, but the words of truth and soberness. If this be so, it is absolutely impossible for any man to be over-righteous, in the strict and literal sense of the words.

OCTOBER 8.

WHEN we do wrong knowingly, we sin against the grace of the Holy Ghost actually given to us in Holy Baptism.

OCTOBER 9.

LET us beware of getting into a way of saying what we do not mean, of uttering devout words as a matter of course, saying "Lord, Lord," while we do not the things which He commands.

OCTOBER 10.

WE know not exactly how low the least degree of obedience is, which will bring a man to heaven: but this we are quite sure of, that he who aims no higher will be sure to fall short even of that, and that he who goes farthest beyond it will be most blessed.

OCTOBER 11.

LEARN that though the show of righteousness may be unseasonable, righteousness itself can never be so: the yoke of Christ is to be borne by all persons of all professions, in all times and in all places, and that piety, purity, heavenly-mindedness, and continual growth in grace, are no more to be confined to persons of leisure, and theologians by profession, than death and judgment, and eternal happiness or misery are.

OCTOBER 12.

WHEN we wake up, let us be present with Him who watched over us in our sleep; and let us pray unto Him to look well if there be any way of wickedness in us, that as He has given us this present life, so He would lead us, for His Son's sake, in the way to life everlasting.

OCTOBER 13.

TAKE God's will and word for your rule, to resign yourself to Him as to your best friend, and make it the business of your life to please Him.

OCTOBER 14.

YOU cannot expect the privileges of God's household, if you will not try to perform your part of its duties.

OCTOBER 15.

GOD requires you to come, meekly and humbly, renouncing all claims of your own; not pretending to be anything by yourself, but resting all your hope altogether upon your being one of Christ's holy household; a member of His Divine Body, deriving grace and merit from Him. By the very act of coming to the Holy Communion, you renounce, before God and man, that proud unchristian notion of standing alone, being independent. You profess yourself to stand in continual need of all the means and instruments of grace; the prayers, the intercession, the good example of your brethren; all the helps which the Son of God has so graciously provided in His Church and household.

OCTOBER 16.

ARE you then weak in any part of your duty? Come to that holy Feast with a sincere will and

desire to be stronger, and you will by degrees be strengthened.

OCTOBER 17.

GOD'S service, you will learn, is perfect freedom: the way to have your own will is to resign yourself up to the Almighty, and try to have no will but His.

OCTOBER 18.

S. Luke the Evangelist.

S. LUKE was not only the beloved physician, he was also an evangelist and physician of the soul. When he came into the room to visit a sick person, he was (if one may so speak) the clergyman and physician in one, bringing peace and health to body and soul alike: and by how much the soul is more precious than the body, and eternity worth more than time, by so much ought our praise and thanksgiving, this day, to go up more earnestly to Almighty God for His healing mercies in the Gospel, than even for all that He has done and is doing for our poor frail distempered bodies.

OCTOBER 19.

As sin is like sickness, so the work of healing the one is very like the work of healing the other. God Himself is the only One Who can cure either; but in both it pleases Him to use men as His ministers: in both, He requires a certain faith and obedience on the part of the sufferer (if he have the use of his senses); and on the part of the minister, gentleness, charity, consideration, patience.

OCTOBER 20.

"Come unto Me, *all* ye that labour and are heavy laden, and I will give you rest." Jesus Christ says *all.* He leaves not out a single one, man, woman, or child. The remedy which He hath ready for them is perfect and unfailing: therefore the true spiritual physician may say to His patients, what the bodily physician, if he be careful to speak truth, must not venture to say: "Take this, for it is a certain and infallible cure."

OCTOBER 21.

Let us now, by God's blessing, try to see distinctly what this unerring remedy is; this

wholesome medicine, concerning which we have God's own Word, that by it "*all* the diseases of our souls" shall be healed. It is just this, partaking of Christ: of Christ, who being God made Himself Man, that He might give Himself to us, on the Cross for our redemption, in the Sacraments for our spiritual cleansing and nourishment.

OCTOBER 22.

CHRIST the great Physician gives Himself to be our medicine: and we, His ministers, do our duty as physicians and healers under Him, when we do our best to make every one of you really and spiritually partakers of Christ.

OCTOBER 23.

HE was manifested to take away our sins, to take our infirmities, and bear our sicknesses; first by making Himself one of us, then by suffering on the Cross the penalty due to our transgressions, and lastly, by applying Himself to us, one by one, to be the life and light, the righteousness, sanctification, and redemption, of each several Christian, man, woman, and child: Christ dwelling in us and we in Him.

OCTOBER 24.

HOW then is Christ crucified to be partaken of by each one of us? How are His merits, how is His blessed Person to be communicated to us, that sinners should dwell in Christ, and Christ in sinners? By faith; for it is written, "That Christ may dwell in your hearts by faith:" by united prayer, for He has promised "Where two or three are gathered together in My name, there am I in the midst of them;" but most directly and especially by Sacramental Union, "for as many of you as have been baptized into Christ, have put on Christ," and "Whoso eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in him."

OCTOBER 25.

IT was the touch of Christ that made the difference for the healing of bodies; and now it is the participation of Christ, God and Man, by which souls are healed and saved.

OCTOBER 26.

PRAY and strive . . . He will come nearer and nearer to you, will encourage you more

and more to touch Him in His Holy Sacrament of Communion. Do you go on answering to His calls; sooner or later you will feel, what now you only *read* or *hear*, that "as many as touch Him are made perfectly whole."

OCTOBER 27.

OUR knowledge of holy men, living and dead, should ever lead us back to Jesus Christ.

OCTOBER 28.

S. Simon and S. Jude, Apostles.

DO we desire to know, as S. Jude did, why or how our Lord and Saviour manifests Himself to His Church and not to the world? We must take that method of study which He Himself has pointed out to us. We must practise ourselves, night and day, in loving Him and keeping His commandments. Then the blessing itself will be always with us, and the knowledge and understanding of the blessing will follow in due time.

OCTOBER 29.

WE wish perhaps to know and understand what that great thing is which the Church con-

tinually offers to us in the Holy Sacrament of the Lord's Altar. And some of us, perhaps, are uneasy about going in ignorance, and think it would be more their duty to go, and the blessing would be greater if they understood it all more clearly. But this might or might not be so. For the blessing does not, in the least degree, depend on the clearness of our understanding, but on our coming with an honest and good heart, and with very deep and earnest religious fear.

OCTOBER 30.

WE hear and read wonderful things of Holy Baptism, and would like to know more of it. We would like to be instructed how it should make so great a difference in the condition of a little infant, and turn him from a child of wrath to a child of grace. Well, there is but one way of knowing. Watch, pray, strive continually to keep the promise and vow which you then made, and God will, by and by, open your eyes to see the great work which the Holy Ghost has been working in you. By and by, that is in the other world, in the day wherein the Son of Man and all His gracious dealings with us shall be revealed. For it should seem that until then we cannot be made holy enough to receive this high and heavenly knowledge.

OCTOBER 31.

HOLY and Christian obedience. That is the mind to which Christ will manifest Himself, and not at all to the world; not at all to those who continue in unfaithfulness and sin, and less and less to those who having been once near Him (as in our childhood we all were) are falling away into an impenitent state.

NOVEMBER 1.

All Saints' Day.

YOU are to be perfect, as Christ is perfect. You are to be "followers of the saints, as they were of Christ." How did the saints follow Christ? Surely by keeping hold of Him: by recollecting from morning to night, in little things and in great, whose they were and whom they served; by wishing and contriving and praying, not so much how to do great and extraordinary things, as how to do little and ordinary things extraordinarily well.

NOVEMBER 2.

THE great things come to few persons, and only now and then; but the ordinary and common trials come every day and hour, and fill up your whole life. O cast yourself constantly upon Christ in these ordinary trials and temptations, and see whether He will not deliver you in those which are more fearful and agonizing.

NOVEMBER 3.

ONE thing and one only is needful—a continual earnest good-will to please Christ in everything for the love of Him who first loved you so dearly.

NOVEMBER 4.

WHEN we are hindered from doing good in one way, let us go on straight, if God permit, to do some other good, or the same in some other way.

NOVEMBER 5.

IT is not merely that He is always *present*, but more, He is continually *speaking* to your souls.

NOVEMBER 6.

IF you will listen reverently, there is no hour of your life but you may hear His word behind you saying: "This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

NOVEMBER 7.

IT is unkind and affronting not to hearken after His words; much more, when they *do* come to your hearing, to turn from them with scorn and impatience.

NOVEMBER 8.

IT may have seemed to you a light thing, a pardonable frailty, to go on occasionally indulging your eyes, your thoughts, or your tongues, when the inward voice said, "Forbear." Or again, to turn away from good advice and holy example, under the notion that you need not be so very particular.

NOVEMBER 9.

CONSIDER whom you are resisting, with whom you are trifling.

NOVEMBER 10.

WHEN afflictions or when comforts have befallen you, you have most likely owned God's providence in them in a general way. But have you looked at them in this particular light, that

it was the Son of God, our Saviour, His own self, pleading with you to correct such and such faults, to encourage you in such and such good ways, to win you more entirely to Himself?

NOVEMBER 11.

ONCE use yourself to see God, God your Saviour, in all that happens to you, sad or joyful, and you know not what a blessing it will prove, what a glory it will pour over your path.

NOVEMBER 12.

OBSERVE Him in little things as well as in great, for in both, in all, His way is to strive and plead with sinners.

NOVEMBER 13.

WHEN accidents happen to hinder dangerous purposes, when opportunities come suddenly for performing some holy work, when words pierce you like arrows shot at a venture, when you wish to pray and cannot; and contrariwise, when He helps you to be fervent, when He gives you means of grace, and when He takes them away; in the seasons of the year, and of life, and espe-

cially of the Church's year, it is still the same gracious Master, Friend, Father, Comforter, "changing His voice."

NOVEMBER 14.

HE has one end in all His dealings with you, to guide you with His counsel, that He may after that receive you into glory. Do you try to have one end in all your dealings with Him, to love and pray for the glory, and to follow the guidance.

NOVEMBER 15.

CONSIDER how you have treated your Saviour at times when you knew and owned Him to be present.

NOVEMBER 16.

BEWARE of imagining that because God is love, therefore it is impossible that wrath should come upon any to the uttermost.

NOVEMBER 17.

ONCE make up your mind never to stand waiting and hesitating when your conscience

tells you what you ought to do, and you have got the key to every blessing that a sinner can reasonably hope for.

NOVEMBER 18.

WE must expect to meet with something of weariness and painfulness, even in the course of Christian love and duty. It is the condition of human life; a part of the cross appointed for us to bear in imitation of Jesus Christ.

NOVEMBER 19.

THE Saints did not allow themselves to be carried away by the sense of Divine favour, of relief, or deliverance; they presently composed themselves in the attitude of servants, or rather of angels, waiting humbly round the Throne, watching to learn what next He would have them do or suffer for His Name's sake.

NOVEMBER 20.

ALL fire is spreading, and surely he to whom it has been given to kindle himself at that Divine Fire will not rest until he hath kindled others also. Not for pride, but for love and

dutifulness, he will walk so as that his light cannot but shine before men; he will be on the watch for quiet and effectual means to help those around him and show them the good way, knowing that the promise, "Inasmuch as ye did it to one of the least of these, ye did it unto Me," stands true as concerning heavenly and spiritual, even more than concerning bodily and earthly, relief.

NOVEMBER 21.

THERE is no danger, either from within or from without, which we may not overcome if we will by Christian watchfulness, perseverance, courage.

NOVEMBER 22.

LET us make up our minds that the Church is true and real just the same, whether her children do their duty or no; just as a man's parents are his parents whatever faults there may be on either side, and his account must be given accordingly.

NOVEMBER 23.

THE perfection of God's outward service is of great consequence in His sight, and He in His

wisdom and love calls upon men freely to provide for it with promise of a great blessing, *i.e.* His especial Presence, if they cheerfully obey the call in the best way they can, but with great fear of losing that Presence if they draw back and refuse to offer.

NOVEMBER 24.

OUR fathers in the faith, the first Christians, were earnestly desirous that there should be churches everywhere, and that every church should be so ordered that a Christian could not well look at it or go into it without seeing something to put him in mind of the presence of God, the judgment to come, the sufferings of Christ, the glories and terrors of eternity. Surely we do well to have the same mind as they had.

NOVEMBER 25.

WE are not surely so heavenly-minded, so carried away by the thoughts of another world, that we can afford to do without those outward helps which all generations of God's servants have found necessary.

NOVEMBER 26.

SURELY it is for the good of all our souls first that we should have a church to worship in, next that when we come into that church everything that we see and hear should draw our thoughts away from the ordinary world, and lift them up to that world where all is beautiful and glorious.

NOVEMBER 27.

WHEN we come to have right and true thoughts of the souls of men and the cross of Christ, then we shall not grudge anything that is ours to offer for the salvation of souls and the honour of Him who died on the cross.

NOVEMBER 28.

THE despiser of the Church prayers has forfeited God's favour: nothing can go right with him till he has truly repented of that sin.

NOVEMBER 29.

A VERY great blessing, no less than our Lord's own gracious Presence, is promised to those

who wait for Him in His Church with a dutiful and willing mind.

NOVEMBER 30.

S. Andrew's Day.

How came S. Andrew to be so high in the kingdom of heaven? Simply because he made use of the opportunity which God put in his way. Let us, after the example of the great apostle, begin this day to watch for these opportunities.

Every whisper of God's good Spirit points out to us some such opportunity, slight in itself; but many slight things make great things, many little obediences make a habit of obedience to God's loving commands. Such might be, to take some vacant moment to pray; if it is seized, it might be the beginning of manifold, multiplied prayers, each of which would be heard by God. It might be to say some word for God or against sin, or sinful negligence of God. If seized, it might suggest fresh occasions of speaking for God, and zeal for His glory, and confessing Him before men, and doing good; very simply and quietly, to our brother's soul.

DECEMBER 1.

IT is *your own* duty, moreover, which you have to mind, not the duty of other people.

DECEMBER 2.

IF we really regard the most holy Jesus as our all, surely we shall never wilfully miss an opportunity of coming to Him, of prevailing on Him to come more and more to us.

DECEMBER 3.

CHRIST'S treasure of mercies is infinite; however near He is now to any of His saints, He may and will be infinitely nearer when that saint shall have served Him longer and more faithfully.

DECEMBER 4.

MAY the good Spirit of God write in all our hearts high and true thoughts of our calling, viz. that our Lord and Redeemer is truly present in every one of us, to be all in all, if we refuse Him not; that so keeping Church Unity in this

world we may come to perfect union with Him in heaven.

DECEMBER 5.

IT is not, depend upon it, it is not so much *what* we do, as how we do it, with what mind and purpose, which will make the great difference in the accounts of eternity.

DECEMBER 6.

OUR dangers and temptations are our very ground of hope.

DECEMBER 7.

MANY are the sicknesses, many the separations and bereavements, which are sent on us, to wean us from our worldly mind, by Him who "doth not afflict willingly nor grieve the children of men."

DECEMBER 8.

MANY, again, the hairbreadth escapes, as they are called, and wonderful unexpected interferences of a gracious Providence, delivering us, when we were on the very point of perishing: such as no one, who has any faith in God, any sense of religion at all, can well pass over with-

out lifting up his heart to Him, and feeling that, here too, he is solemnly warned against trusting in himself or anything on earth.

DECEMBER 9.

AN earnest person may, by God's exceeding grace, turn his very slips in time past into securities for the time to come.

DECEMBER 10.

"FRACTURES well cured," it has been said, "make us more strong." At any rate, the memory of them ought in all reason to make us more careful.

DECEMBER 11.

WE ought to obey God rather than man: God's plain command of humility and obedience and not giving offence, rather than the scruples and doubts of our own (perhaps) deceitful hearts: God's voice in His Church, with which He has promised to be, rather than the private opinion or example of this or that good person.

DECEMBER 12.

"OUR days on the earth are as a shadow;" there is no reality in them, because "there is none abiding." They look like something; but in themselves they are not anything. They are always passing away; and once gone, they are gone for ever; except so far as they make a difference to the great and real Eternity which is to come after them.

DECEMBER 13.

THE most that this earth, taken by itself, can give of joy and happiness, is no more than a fading flower, pleasant for a short time to look at and smell to; but while you hold it in your hand, it withers and is gone. And not only the delights of man, but man himself is always changing: he is like the shadow of a cloud sweeping over: he is always fleeting and gliding on, and "never continueth in one stay."

DECEMBER 14.

CHRIST has said, "Lay up for yourselves treasures in Heaven;" lay up alms in your

storehouses. You know best, whether in this past year you have been providing this real treasure; or have been merely toiling after a dream of riches, a little more money than you had.

DECEMBER 15.

TURN away your "eyes, lest they behold vanity;" so, when you die, you shall see God as He is. Your own consciences can tell you, and it is written in God's Book, whether you have watched yourself in this respect during these months that are over, whether you have preferred seeing the King in His Beauty, or have been content to amuse yourself for a little while with that which fades as a flower of the field.

DECEMBER 16.

A VERY little patient self-examination will very soon begin to show you how you really stand. Enter, I beseech you in good earnest on that work, how painful and difficult soever it may seem.

DECEMBER 17.

LET us pause and consider: let us look backward and forward. What is become of the old

year? of all its days, weeks, and months? What is become of it? Where is it gone? Where are all its earthly pleasures, even those which were most blameless and innocent? All are gone; they can never, never return. We have left them behind, while we ourselves are speeding onward and onward, farther and farther, into the great deep of Eternity.

DECEMBER 18.

O LET us be wise in time; let us begin to deal with things now, as we know they ought to be dealt with, and as we shall by and by wish that we had dealt with them.

DECEMBER 19.

SOME of your friends, it may be, have died since this time last year: they are waked out of their sleep; they walk "no more in a vain shadow:" to them all dreams are over, and nothing but awful realities are around them. Imagine yourself asking one of them, how the world and worldly things appear, now they look back upon them. One, it may be, is on the Right hand; he is waiting, in assured hope, for the great Absolution: he will tell you, "These

to which I am called, are the only true joys; all the rest is gone for ever, and you are called to them as well as I. O how foolish will it seem to you by and by, to have lost one day or one hour of them for anything in that world of shadows!"

DECEMBER 20.

ANOTHER, unhappy! will be on the left Hand; and no doubt he would warn you, if he could, as the Rich Man would have warned his five brethren; "Trust not your purple and fine linen; care not for your daily sumptuous fare; seek not to receive your good things in that first life! you will find them all shadows in the end, nothing in them real and abiding, but the sting and the curse." Thus would they preach to you, if they could, from their place of torment. Would *that* all be lost upon you?

DECEMBER 21.

S. Thomas Apostle.

WHAT should you say, yourself, were the messenger of death even now to knock at your door, and say: "In half an hour you must be ready to go with me?" What would you not

then give for some few of the half-hours which you have cast away in hunting after shadows? And if such be your thoughts before death, how will it all be after death! Everything here will seem less than nothing; everything there, immense and infinite. You know it for certain. O that you would consider it, and begin to take care of your soul accordingly, and go on steadily, that when the next New Year shall dawn, whether you be in earth or Paradise, it may find you far better than you are now, and your Lord and His Angels rejoicing over you!

DECEMBER 22.

BE not then slothful and languid: arouse yourself: be up and doing in your Lord's service: and when you have done a little, some one or two things, do not stand gazing on it, but go on to the next thing; stir thyself up continually, by devout and thankful meditation, to do more and more for Christ; this is the way to arise and shine in good earnest.

DECEMBER 23.

IT is the nature of light to communicate itself, and make other things shine. Things which it

falls upon, are apt, as you know, either to reflect it and give it back, as a fair looking-glass, or a sheet of snow gives back the light of the sun shining on it; or else they are transparent and it passes quite through them, as through a drop of water or pane of glass in a window. So Jesus Christ, God Incarnate, has vouchsafed to communicate His Light. He arose and shone, that His Church might arise and shine: and not only His whole Church, but also each individual Christian.

DECEMBER 24.

Christmas Eve.

To the whole Church, and to each one of us severally, it was in effect proclaimed from heaven on the first Birthday of our Lord, and it is proclaimed anew every Christmas Eve, "Arise, shine." Let us see how the words are spoken, and what Christmas thoughts we may, by God's blessing, draw out of them to do us good.

DECEMBER 25.

Christmas Day.

If it should please God to preserve our life through that year which will soon begin, may

we so live during that year that we may find ourselves next Christmas to have really made a step in that blessed journey.

DECEMBER 26.

S. Stephen's Day.

"PRECIOUS in the sight of the Lord is the martyrdom of His Saints;"—how is this to be realised in our hearts and lives, and, in our quiet times, when no martyrdom is going on? Why, in this way: when we think steadily of martyrdom, we cannot but perceive how very unlike our natural view of what will make us happy is to the view of the saints of God; of those who, being full of the Holy Ghost, saw heaven opened, and who could not be mistaken as to the way of happiness. The very things we most shudder at—shame, pain, want, labour, most intense in their kinds, and the bitterest death—they willingly endured, nay, passionately longed after, for Christ's sake. Is it not rather alarming to find our judgment and affections so very unlike theirs? Should we not do well to try and get a better mind: to form and cherish in ourselves, by the gracious aid of God's Holy Spirit, something like a spirit of martyrdom? It cannot be done all at once, but it may be done by degrees, if we will humbly and patiently try.

DECEMBER 27.

S. John's Day.

S. JOHN, the disciple whom Jesus loved, the favoured one who leaned on His breast at supper, had very plainly this among other marks of true love for Christ, that he was content and willing to believe whatever was to his Master's glory, though the proof of it were not so strong, as we in our infirmity might desire. This is plainly, as far as it goes, a sign of true love; to ask no questions of the Beloved, but agree at once to whatever our own hearts tell us will be doing His will and promoting His Glory.

DECEMBER 28.

Holy Innocents' Day.

HE made haste, as we acknowledge to-day, which is only the fourth day from His Birth, to show to men and Angels this His great love for young children, by allowing those babes at Bethlehem to be in some sense His first martyrs, the first who shed their blood for Him.

DECEMBER 29.

LET us use ourselves, when we think on the faithful departed, when we look down into their

graves, when we miss them out of their accustomed places and resorts, whether of amusement, of business, or of devotion: let us at such times use ourselves to consider seriously, When I meet again with this my deceased brother, or sister, or friend, where and how will it be?

DECEMBER 30.

Do your work swiftly and clearly, but as silently as possible: after the manner of rays of light, which come from the sun in silence, with inconceivable speed, straight to the point where God intends them to fall. Such should our work be; no noise, no disturbance, no loitering about other and meaner things.

DECEMBER 31.

As the child grows into a man, God expects his goodness also to grow, and throw its beams wider and wider. Only, it must be always remembered, that both for the first gift of grace, and for its growth afterwards, we are wholly and only God's debtors; our light is altogether borrowed and reflected from His.